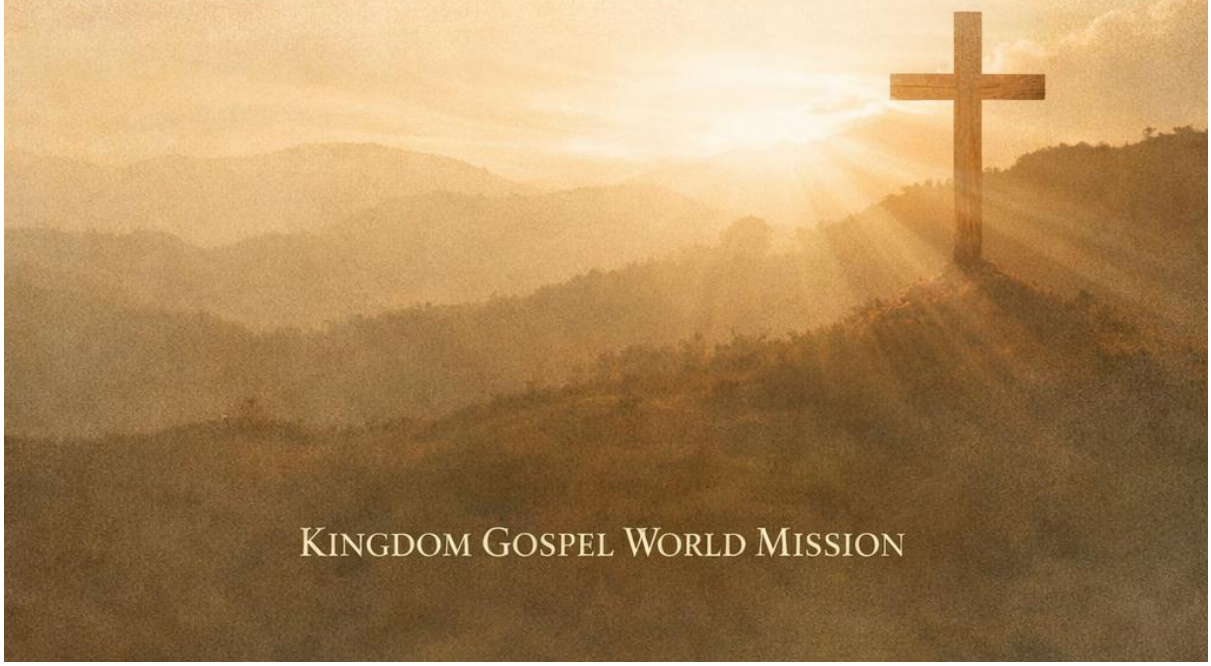
The Divine Outcome *of the* Crucifixion *and* Resurrection *of* Christ *in the Lives of Believers*

G. A. N. James, PhD



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By G. A. N. James, PhD

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PREFACE

This book is the outcome of a spiritual burden and a profound longing to see the truth of the Gospel proclaimed in the pure language of divine revelation. It is written for those who, having been crucified and resurrected with Christ, long to understand and experience the divine purpose behind their union with Christ in His death and resurrection. Far beyond a message of personal salvation, it unveils God’s eternal purpose in the crucifixion and resurrection of Christ — not as a reaction to sin, but as a sovereign plan prepared before the foundation of the world.

In these pages, the divine outcome of the believer’s union with Christ in His death, burial, and resurrection is explained with clarity, purity, and inspiration as the emergence of a life no longer defined by the flesh, but by the indwelling presence of the risen Lord. Each chapter inspires faith and enlightenment in the reader to grasp the reality of being a son of God, manifesting the life of Christ, and walking in the Spirit — according to the will and working of God Himself.

The message is not offered to the natural reasoning of man but is declared as a spiritual mystery unveiled to those who have received the Spirit of God to hear, believe, and understand it. It is presented as a witness to the eternal purpose of God in Christ Jesus — a purpose which was neither threatened nor altered by the fall of man.

Before the foundation of the world, God determined to have a people in whom He would dwell — a people conformed to the image of His Son, holy and blameless in His sight. The crucifixion and resurrection of Christ were not divine damage control after the fall of man, but the unfolding of God’s predetermined counsel and will.

The pages of this book therefore proclaim the Gospel of the Kingdom — not merely a message of personal salvation, but the revelation of God's sovereign will and the glory of His grace in so great a plan of salvation.

May the Spirit Himself give understanding and bear witness to the truths herein.

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Chapter 1

God's Eternal Purpose in the Crucifixion and Resurrection

"God has saved us and called us with a holy calling—not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began, but has now been revealed by the appearing of our Savior Jesus Christ, who has abolished death and brought life and immortality to light through the gospel" (2 Timothy 1:9–10).

God's Eternal Purpose Revealed in Christ

The apostle Paul opens a window into the eternal heart and counsel of God in 2 Timothy 1:9-10. This profound declaration shows that the crucifixion and resurrection of Jesus Christ are not tragic interruptions in human history, nor divine improvisations after human failure. They are the radiant centerpiece of a divine narrative shaped by eternal wisdom, sovereign grace, and unfailing purpose.

Long before a single atom of creation existed, God's heart was already pulsing with redemptive love. The cross and the empty tomb stand as the visible revelation in time of what God purposed in eternity: that in Christ, He would abolish death and bring life and immortality into the open through the gospel.

God's saving work through Christ is not an unintended consequence of Adam's fall. It is not based on human effort, religious performance, or moral achievement. It flows from His own eternal purpose and grace, given to us in Christ Jesus before time began. Salvation does not begin with a perishing man reaching up toward God; it begins with God's determined will to form for Himself a people who would bear His image, share His holiness, and radiate His glory. This is not a reluctant rescue but a divine romance, an act of sovereign love in which God set His affection upon us with the intention of transforming us into the likeness of His Son.

Called with a Holy Calling

When the Scripture says that we are "called with a holy calling," it speaks of more than a mere invitation. It points to a divine intention. From the beginning, God's design was not simply to forgive sin, but to bring forth a people in the image and character of Christ: a people sanctified, uplifted, and glorified, walking in communion with Him, holy and without blame before Him in love. This calling is rooted entirely in the grace of God, not in the performance of man. It springs from the heart of a God who delights to redeem, who raises what is broken into beauty, and who plants righteousness in hearts once barren and desperately wicked.

Crucifixion and resurrection are the instruments by which this eternal intention is accomplished. On the cross, Christ bore our sins that we might bear His righteousness. Through the resurrection, He opened the gateway into His own life — a life not only eternal in duration, but divine in quality. As believers, we are not merely recipients of pardon; we are

participants in a new creation and partakers of the divine nature, a people holy unto the Lord, chosen to radiate His light in a world of darkness. “For it is the God who commanded light to shine out of darkness who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Corinthians 4:6). The same God who once spoke light into the physical universe has now shone into our hearts to reveal His glory in the crucified and risen Christ.

Conceived Before the Foundation of Time

The crucifixion and resurrection of Christ were not last-minute solutions to an unexpected disaster. We are often tempted to think of the cross as God’s response to an unforeseen catastrophe in Eden, as though man’s fall forced God to rethink His plan. But Paul’s words in 2 Timothy 1:9–10, along with the full testimony of Scripture, lift our eyes beyond time itself: “God has saved us and called us with a holy calling… according to His own purpose and grace which was given to us in Christ Jesus before time began.” This grace and purpose existed before creation, before the fall, before sin and death ever touched the universe.

The plan of redemption was not conceived after Adam’s disobedience; it was already etched into the eternal counsel of God. Christ is described as the Lamb “slain from the foundation of the world” (Revelation 13:8). His sacrifice was not an afterthought; it was the eternal intention of God before the dawn of the ages. Before humanity ever sinned, God had already prepared the way of reconciliation. Before death ever entered creation, God had already authored the victory of life. The fall of man did not surprise Him, nor did it divert Him from His purpose. Rather, it became the very stage on which the greatest revelation of His mercy, justice, and love would be displayed through the cross of Christ.

This eternal foresight reveals something staggering: God is never reactive. He is always proactive, always sovereign. The crucifixion was the unveiling in time of a mystery long hidden in God, destined to be manifested in the fullness of time. Christ’s resurrection was the triumphant shout of a plan that had never wavered. In this eternal purpose we find deep comfort. Our salvation is not fragile, not occasional, and not accidental. It is anchored in the timeless will of a faithful God, whose purposes stand forever.

The Indispensable Reality of Being “In Christ”

Perhaps the most astonishing aspect of God’s eternal plan is this: it is not fulfilled abstractly, mechanically, or institutionally. It is fulfilled personally and exclusively “in Christ.” Paul declares that this gracious purpose “was given to us in Christ Jesus before time began but has now been revealed by the appearing of our Savior Jesus Christ.” The eternal has invaded the temporal. The invisible has taken on flesh. The Life-giving Spirit has abolished death and brought life and immortality to light through the gospel.

To be “in Christ” is not simply to join a church, align with a spiritual movement, or assent intellectually to a set of doctrines. It is to be united with Him—joined to His death, His burial, His resurrection, and His very life. This union is the fountain of every spiritual blessing and the key that unlocks the purpose and power of the cross in our daily existence. Apart from Christ, we remain in Adam—bound by sin, shaped by death, and possibly rich in

religious knowledge but devoid of the life of God. In Christ, we are made new, raised with Him, walking in His newness of life, and sealed for glory.

All that God purposed from eternity — our redemption, our transformation, our adoption as sons, and our eternal inheritance — comes to fruition in and through this living union with the risen Lord. The cross is not only something Christ endured for us; it is something we are brought into by the Spirit. We participate in His death, so that our old Adamic life may be ended. We participate in His resurrection, so that we may walk in newness of His life. The resurrection is not only His triumph — it is our victory, lived out day by day through faith, love, and obedience.

In Christ, we discover that God's eternal plan is not distant and theoretical. It is near, real, and deeply personal. His purpose is not merely to save us from judgment, but to walk with us, to dwell in us, and to make us His faultless sons in the midst of a crooked and perverse generation, among whom we shine as lights in the world (Philippians 2:15).

Not an Emergency Plan, but an Eternal Design

The crucifixion and resurrection of Jesus Christ stand at the very heart of God's eternal counsel — a divine drama written before time, enacted in time, and fulfilled in eternity. Through the cross, death has been abolished. Through the resurrection, life and immortality have been unveiled. And through union with Christ, this glorious destiny becomes ours. We are not accidents of grace, nor are we merely pitied sinners dragged from ruin. We are beloved sons of God, chosen in Christ before the foundation of the world, called with a holy calling, and destined to radiate His glory forever.

Scripture never portrays the death and resurrection of Christ as God's reaction to the fall of man. Revelation 13:8 speaks of "the Lamb slain from the foundation of the world," revealing that the crucifixion was foreordained in God's eternal purpose. Likewise, 1 Peter 1:18–20 declares that Christ "was foreordained before the foundation of the world but was manifest in these last times for you." The Greek term translated "foreordained" (proegnōsmenou) carries the meaning of being foreknown and foreappointed — it is the language of eternal decision and loving identification, not mere foresight. It was God's eternal will to reveal His righteousness, mercy, and power through the suffering and glorification of His Son.

In this same eternal counsel, God chose us in Christ. Ephesians 1:4–6 proclaims, "He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love." The phrase "before the foundation of the world" (pro katabolēs kosmou) again points beyond history into the eternity of God's purpose. The believer's identity and destiny are anchored, not in human history, but in God's choice of Christ as the center and head of a new creation.

God did not choose us independently or separately from Christ. He chose us "in Him." This speaks of union, not merely association. We were chosen to be united with Christ in His death and resurrection, that the divine outcome might be holiness, not by human effort, but by the indwelling power of Christ's life. The crucifixion and resurrection, therefore, reveal an eternal design: the end of the old Adamic humanity and the birth of a new humanity in Christ.

Conclusion: The Eternal Counsel of God Revealed in Christ

The crucifixion and resurrection of Jesus Christ are not reactions to human sin; they are the unfolding in time of God's eternal purpose, purposed in Christ before the foundation of the world. In the crucifixion, God judged and terminated the old Adamic creation. In the resurrection, He inaugurated a new creation in Christ. Every believer, chosen in Christ before time, is united with Him in His death and raised with Him in newness of life. This union is not figurative or merely conceptual; it is real, spiritual, and effectual — producing a people who are holy and blameless before God in love.

God's goal was never to improve the old man, but to end him. His work through Christ is total: a complete severance from sin, self, and the world, and a complete impartation of new life, new identity, and new purpose in Christ. This is the gospel in its full counsel: not merely that Christ died for us, but that we died with Him; not only that He rose for us, but that we rose with Him and now live by His indwelling life.

This is the eternal counsel of God — conceived before time, fulfilled in Christ, and now revealed to His elect by the Spirit. In the chapters that follow, we will trace in greater detail what it means to be identified with Christ in His crucifixion, burial, resurrection, and manifest life, and how this eternal purpose is worked out in the daily experience of those who are in Him.

Chapter 2

Identification with Christ in His Crucifixion

"Do you not know that as many of us as were baptized into Christ Jesus were baptized into His death" (Romans 6:3)?

A Shared Crucifixion – The Forgotten Reality

The crucifixion of Jesus Christ is not merely a substitutionary act performed on our behalf; it is also a shared crucifixion. Scripture teaches that all who believe in Christ have been crucified with Him. This is not poetic metaphor, nor a distant theological abstraction — it is a divine spiritual reality. To be born again is to rise into a new life after having participated in the death of Christ. The old man, the Adamic life, was brought to an end not by discipline, therapy, or gradual moral refinement, but by death. God's way of dealing with the old creation is not improvement but crucifixion.

The Divine Purpose of the Cross: Destruction of Sin and the Old Man

The divine purpose of the Cross is far greater than the forgiveness of sins; it is the destruction of sin itself and the complete termination of the old man. Scripture declares with divine certainty: "Knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin" (Romans 6:6). The "old man" is not merely a collection of bad habits or outward failures; it is the entire Adamic nature — the self-governing life inherited from Adam, independent of God and ruled by sin. God does not attempt to reform this old life, nor does He renovate it. He crucifies it. The Cross is not God's repair shop; it is His place of execution. All that belonged to Adam in the fall — sin, independence, alienation from God — was brought under judgment and ended in the death of Christ.

Paul presses this truth further when he writes: "What the law could not do, in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh" (Romans 8:3). At the Cross, God passed righteous and irreversible judgment upon sin—not only upon sinful actions, but upon sin as a reigning power in human nature. Christ bore our sins, but He also carried our sinful nature into death. In the crucifixion of Christ, sin itself was condemned, stripped of its claim, and legally dethroned. Therefore, the believer's deliverance from sin's dominion is not achieved by human effort or moral striving, but by participation in Christ's once-for-all death. This is God's method of true freedom.

Crucified with Christ – Not I, But Christ

This reality becomes deeply personal in Paul's testimony: "I have been crucified with Christ; it is no longer I who live, but Christ lives in me" (Galatians 2:20). The Greek verb he uses, systauroō (συσταυρόω), means "to be crucified together with" — to share the same crucifixion. This is not ornamental language; it is a declaration of spiritual fact. The person Paul once was — the self-directed, self-powered, sin-enslaved "I" — has been put to death in

Christ. The Cross did not rehabilitate Paul; it executed him. And what is true of Paul is true of every believer who is united with Christ by faith.

It is crucial to see that this crucifixion is not something believers are attempting to accomplish over time, nor is it a goal we hope one day to reach. Paul does not say, "I am being crucified," or "I am trying to crucify myself," but "I have been crucified." It is a completed act of God, accomplished once for all in Christ and applied to us when we are joined to Him by the Spirit. The believer does not crucify himself in order to die to sin; he believes what God has already done in Christ and walks in the power of that finished work.

To be crucified with Christ, therefore, is to enter into the profound reality of "not I, but Christ." When Paul says, "It is no longer I who live," he is announcing the end of the self as the ruling center of life. The "I" that sought identity, significance, strength, and fulfillment apart from God has been nailed to the Cross. This is not ascetic self-denial, nor religious self-suppression. It is divine replacement. The life that now animates the believer is no longer the life of self, but the life of the risen Son of God dwelling within. "Christ lives in me," Paul declares — not beside me merely as a helper, not over me merely as a sovereign, but within me as my very life.

Our Old Man Crucified – The Body of Sin Done Away

Romans 6 unfolds this truth with great spiritual clarity. When Paul says that "our old man was crucified with Him," he is speaking of the total selfhood derived from Adam — sinful in nature, independent in spirit, and alienated from the life of God. That entire old identity has been judged and brought to an end in the crucified Christ. The purpose of this death, he explains, is "that the body of sin might be done away with, that we should no longer be slaves of sin" (Romans 6:6). The "body of sin" refers to the whole mechanism by which sin used our faculties — mind, emotions, will, and body — as instruments of unrighteousness. By crucifying the old man, God has rendered this body of sin inoperative as a ruling power.

Because the old man has been crucified, sin no longer holds legal authority or living dominion over the believer. This is not a call for believers to crucify themselves by effort, discipline, or suffering, but the proclamation of what God has already done to the flesh in Christ. It is not a gradual process of self-improvement, but a finished, positional reality that has profound, transforming implications for daily life. The believer is called to "reckon" this reality true (Romans 6:11), not to create it. We live differently because something decisive has already happened in Christ.

The Circumcision of Christ – The Cutting Away of the Old Nature

Paul describes this divine operation in Colossians with the powerful image of a spiritual circumcision: "In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ" (Colossians 2:11). In the Old Testament, circumcision marked a visible separation unto God under the covenant. In the New Covenant, circumcision is no longer outward and physical, but inward and spiritual. It is the cutting away of the old sinful nature by divine action, not by human will.

At the Cross, the “body of the flesh” was stripped of its rule and rendered powerless as the controlling principle of life. The believer is no longer in Adam, governed by sin and self, but in Christ, governed by the life of the Son. The ruling principle of self has been judged, removed, and replaced with a new governing life — Christ Himself. God’s solution to the flesh is not to coach it, strengthen it, or adorn it, but to cut it off in the crucified Christ.

Implications for Discipleship, Identity, and Holiness

The implications of this shared crucifixion are profound. Discipleship is not a lifelong attempt to refine or improve the self; it is the daily yielding to the One who has already brought the old self to an end. Holiness is not achieved by strenuous religious effort, but by expressing the holy life of Christ within. Our identity is no longer discovered through self-definition, self-discovery, or self-fulfillment, but through the crucified and risen Christ who now lives in us.

The believer no longer strives to make the flesh behave or to gain acceptance with God through works. He walks by faith in the reality of the Cross. He sees that in Christ, the old man is dead and buried, and a new man has been raised by the Spirit. This changes everything — prayer becomes participation in Christ’s life, not performance for God; service becomes the outflow of Christ’s love, not a means to earn favour; relationships become arenas where Christ’s life, rather than self-interest, is expressed; spiritual warfare becomes the stand of one who knows the old man is already judged and the enemy’s power already broken.

We do not fight to become free; we fight from the ground of a freedom already secured in Christ. Sin may tempt, but it no longer owns us. The world may pressure us, but it no longer can crush us. We are not in the flesh, but in the Spirit, so the flesh no longer reigns over us. Our life is “hidden with Christ in God,” and it is from this hidden place that we live, obey, and overcome.

Conclusion – Identification with Christ in His Crucifixion

To be identified with Christ in His crucifixion is to accept God’s verdict on the old man and to embrace His finished work at the Cross. It is to cease from striving against what God has already sentenced to death and done away with and to enter into the rest of what Christ has accomplished. Our crucifixion with Christ means that sin, self, and the world no longer define who we are. We no longer live by the energy of the flesh, but by the indwelling Christ.

This is the foundation of the gospel: not only that Christ died for us, but that we died in Him. Only those who see this by the Spirit can walk in its power. For such, there is no turning back. The Cross has spoken. “It is finished.” In Christ, the old creation has come to its end, and the new has begun. Those who are born again have passed through judgment in the crucified Christ and have entered life through His resurrection. They now live, not by the flesh, but by the Spirit of God.

This is the eternal purpose of God — Christ in you, the hope of glory (Colossians 1:27).

Chapter 3

Identification with Christ in His Burial

"Therefore, we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:4).

The Divine Necessity of Burial

In God's redemptive work through Christ, the burial of the believer with Christ is no mere formality — it is a critical and indispensable stage in the divine act of putting away the old creation. Just as Christ was not only crucified but also buried, so the believer, having died with Christ, is also buried with Him. Burial is the testimony that death has truly occurred. The believer's burial with Christ is the divine confirmation that the old man has put away completely and forever, and is not to be rehabilitated, revived, or reintroduced in any form.

Scripture declares, "Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:4). Burial announces the finality of death. It proclaims that the old life under Adam, under sin and under condemnation, has been decisively and irreversibly removed. The grave is not a place of refinement but a place of termination.

Buried with Christ – A Clean Break from the Past

When God buried the old man with Christ, He effected a clean and irreversible break with the former life. No remnants of the old order were carried over into the new. The burial of the believer with Christ declares that he is no longer under the jurisdiction of the old creation, no longer under the law as a governing power, and no longer under the dominion of sin.

Paul affirms this separation with divine clarity: "Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another — to Him who was raised from the dead, that we should bear fruit to God" (Romans 7:4). Death always dissolves former relationships. One cannot be joined to Christ in resurrection and remain bound to the past in its power and claims. Burial is God's way of severing the soul from its former bondage so that the believer may enter freely and fully into the newness of Christ's risen life.

The grave signifies the end of all former ownership. Sin no longer owns the believer. The world no longer influences him. The flesh no longer governs him. The believer now belongs entirely to Another — to Him who was raised from the dead.

Baptism – The Burial Rite of the Old Man

Baptism is not a symbolic ceremony, nor an optional ordinance added to Christian tradition. It is the God-ordained burial rite of the old man — a public and spiritual declaration of the death and final disposal of the sinful nature inherited from Adam. In baptism, it is not the new creation that is buried, but the old man who has already been crucified with Christ.

Scripture declares with precision and power, “Do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore, we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life” (Romans 6:3–4). This burial is not merely ceremonial — it is spiritual, real, and decisive. The old man is not subdued, restrained, or educated. He is buried.

Baptism therefore proclaims the end of the former identity and the divine severance from the dominion of sin. It declares that the believer has passed through death into life, through judgment into grace, and through the grave into resurrection union with Christ.

Buried with Christ – But Not Left in the Grave

The purpose of burial is not abandonment — it is preparation for resurrection. God did not leave Christ in the grave, and He does not leave those who are buried with Him there either. Burial sets the stage for the greatest miracle of all: the believer’s rising with Christ in newness of life.

Romans 6 continues with unshakable certainty: “For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. For he who has died has been freed from sin” (Romans 6:5–7). These are not conditional hopes; they are divine declarations. They announce what has already been accomplished in Christ.

Our old man was crucified — not in symbol but in spiritual reality. The entire mechanism by which sin once expressed itself through our human faculties has been rendered inoperative. The outcome is not potential freedom but actual deliverance: “He who has died has been freed from sin.” Death has released us from the legal and experiential mastery of sin.

Romans 6:8 seals this assurance with resurrection certainty: “Now if we died with Christ, we believe that we shall also live with Him.” Resurrection life is not contingent upon human willpower or religious striving. It is the inevitable outcome of union with Christ. We do not will ourselves into new life. We live because Christ lives in us. To be buried with Christ is therefore to be separated forever from the man we once were — and to enter into the liberty of the sons of God. It is not merely deliverance from sin’s guilt, but from sin’s rule.

The Grave Has No Claim

Burial with Christ is God’s proclamation that the former things have truly passed away. Just as Christ’s burial signified the end of His identification with sin — “He who knew no sin was made sin for us” (2 Corinthians 5:21) — so our burial with Him declares our complete disassociation from the old life and our preparation to walk in the power of His resurrection.

The grave has no claim over what God has buried and raised again in Christ. Let every believer who has died with Christ submit also to the reality of his burial — in heart, in faith, and in spiritual understanding — acknowledging that there is no return to self, to sin, or to striving. The Cross, the grave, and the resurrection together form God’s irreversible decree:

“Old things have passed away; behold, all things have become new” (2 Corinthians 5:17).

Conclusion – Identification with Christ in His Burial

To be buried with Christ is to accept God’s final verdict on the old life. It is to agree with heaven that the former order has ended and that a new creation has begun. The believer does not straddle two worlds. He does not live halfway between Adam and Christ. He does not have a split-personality that exhibits both evil and godly behaviours. He has passed through death, through burial, and into resurrection life.

Burial with Christ declares that the old man is not improving, not evolving, and not being gradually refined—he is gone. The believer now lives from another source, under another government, and unto another purpose. The grave is empty. The past is finished. The resurrection life has begun.

Chapter 4

Identification with Christ in His Resurrection

"God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), and raised us up together, and made us sit together in the heavenly places in Christ Jesus" (Ephesians 2:4-6).

The Beginning of a New Creation Order

The resurrection of Jesus Christ was far more than a supernatural event in history — it marked the inauguration of an entirely new creation order. When Christ rose from the dead, He did not rise as an isolated individual, but as "the firstborn among many brethren" (Romans 8:29). In His resurrection, a new humanity was brought forth — untainted by sin, untouched by corruption, and governed by divine life. All who are united with Him in His death and burial are also raised together with Him into newness of life.

To be raised with Christ is not symbolic language; it is an existential and spiritual reality. It is not merely a future hope reserved for the last day — it is a present participation in resurrection life. It means that the believer now partakes of a different kind of life altogether — the very life of Christ Himself. "For you died, and your life is hidden with Christ in God. When Christ who is our life appears, then you also will appear with Him in glory" (Colossians 3:3–4). This marks the beginning of a new identity, a new walk, and a new mode of existence that is no longer defined by anything belonging to the old creation.

The Resurrection — The Birth of the New Creation

The resurrection is not simply the reversal of death; it is the birth of a new creation. "Just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:4). This "newness" refers not merely to something new in time, but something new in kind, quality, and origin. It is not a repaired version of the Adamic life; it is a recreated life that comes directly from God.

This truth is powerfully declared in 2 Corinthians 5:17: "If anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new." The resurrection does not refine the old man — it replaces him. The believer is no longer in Adam but in Christ, participating in a life that death itself cannot touch and sin can no longer rule.

Through the crucifixion and resurrection of Christ, God has fulfilled His eternal purpose to bring forth a holy, blameless, Spirit-filled people in living union with His Son. This is not an ideal to strive for through human effort, but a finished reality to be received by faith. Salvation is not self-improvement; it is divine transformation accomplished through death and resurrection. The old order has ended at the Cross, and the new has begun in the resurrection. This is the believer's true standing before God—complete, accepted, and alive in Christ.

Resurrection with Christ — A Present Spiritual Reality

Paul speaks with divine certainty when he writes, "If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God" (Colossians 3:1). This statement is not an exhortation grounded in hopeful aspiration; it is a declaration of spiritual fact. The phrase "you were raised" speaks of a completed act accomplished by God. The believer has already been raised with Christ through divine power.

Those who are raised with Christ no longer live under the old Adamic order of existence. They are now alive with the same resurrection life by which Christ rose — a life that does not originate from this world but is "hidden with Christ in God" (Colossians 3:3). The believer's present position is no longer earthly in origin, though he still lives on the earth. He now lives from above.

The Newness of Life — A Different Kind of Existence

"Even so we also should walk in newness of life" (Romans 6:4). The "newness" spoken of here refers not to novelty of experience but to a completely different order of life. This new life is not an improved human life — it is the divine life of Christ imparted to the believer.

This life is governed by the Spirit of God, as Romans 8 declares. It is no longer enslaved to sin, for "sin shall not have dominion over you" (Romans 6:14). It is a life lived unto God, reckoned alive from the dead (Romans 6:11). And it is empowered by the same resurrection power that raised Christ and seated Him in heavenly places (Ephesians 1:19–20). What flows from this life is not moral imitation but inward transformation by divine power.

No Longer Defined by Human Identity

Paul declares with great finality, "From now on, we regard no one according to the flesh… Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new" (2 Corinthians 5:16–17). The new creation is not a reformed version of the natural man—it is a different order of being altogether. All "old things" — natural lineage, cultural classification, personal history, past failures, and former religious identities — have passed away. They are not revised; they are terminated.

This truth is further confirmed in Galatians 3:27–28: "For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." Natural distinctions no longer serve as the basis of identity before God. The only defining reality that now remains is Christ Himself. The believer's life is now hidden in Him, shaped by Him, and expressed through Him.

Alive to God — Living by the Life of Another

The heart of resurrection living is captured in Paul's personal testimony: "I have been crucified with Christ; it is no longer I who live, but Christ lives in me" (Galatians 2:20). The believer's former life has ended in the Cross, and a new life now flows through the vessel — the life of the Son of God Himself. The life now lived in the body is lived by faith in the Son of God.

To be raised with Christ is therefore to live by the power, wisdom, righteousness, love, and holiness of Christ — not merely to imitate Him outwardly, but to express Him inwardly and visibly. This is not moral improvement; it is incarnational transformation. Christ is living His own life through those who have died and risen with Him.

Set Your Mind on Things Above

Because the believer has been raised with Christ, the orientation of the inner life must be transformed. "Set your mind on things above, not on things on the earth" (Colossians 3:2). Resurrection life produces a resurrection perspective. Earthly ambitions, attachments, and anxieties no longer govern the mind. Life is now interpreted from the throne, not from the dust.

The believer lives from heavenly realities while walking in earthly circumstances. His values, vision, and affections are now shaped by where Christ is seated — at the right hand of God. His treasure is where Christ reigns, and from that heavenly position his daily life takes its meaning and direction.

Conclusion — The Believer's New Heavenly Existence in Christ

To be raised with Christ is to enter into a life that did not originate from this world. It is to exist in union with the risen Son, governed by the Spirit, defined by God, and manifesting the righteousness and holiness of the new creation. This is not a future attainment to be struggled toward — it is a present reality to be believed, embraced, and walked in.

God is the originator and sustainer of the present reality of the believer's heavenly condition and position in Christ. God through His love, mercy, and grace made us alive from death, raised us up, and seated us together with Christ in heavenly places. Let no believer continue under the shadow of the grave from which he has already been raised. Let him walk in the light of the resurrection, set his heart on things above, and rejoice in the unshakable truth that he is alive in Christ — a new creation in whom Christ lives and reigns.

Chapter 5

The Power of God at Work in Us

"We have this treasure in earthen vessels, that the excellence of the power may be of God and not of us" (2 Corinthians 4:7).

The Living Power Within the Believer

In the reality of resurrection life, the believer no longer strives to live for God by human effort. Instead, God Himself lives and works within the believer. This is the mystery and glory of the new creation—that the life of Christ is not only present in us, but active, dynamic, and effectual in everything we are and do. The Christian life is therefore not self-driven but God-powered, not sustained by discipline alone but by divine indwelling.

Paul captures this truth with deep spiritual clarity when he writes, "We have this treasure in earthen vessels, that the excellence of the power may be of God and not of us" (2 Corinthians 4:7). The "treasure" is nothing less than the life of the risen Christ Himself—the divine nature imparted by the Spirit. The "earthen vessels" are our human bodies, fragile and inadequate in themselves. Yet it is precisely within such vessels that God has chosen and raised up to sit together with the resurrected Christ to display the surpassing greatness of His power, so that all glory may belong to Him alone.

God's Power, Not Human Performance

True Christian living is not built on personal discipline, moral strength, or religious effort. It is the outworking of the indwelling Christ. It is not a system to be followed, but a Person to be lived by. Paul did not testify, "I try to live for Christ," but affirming his crucifixion and resurrection with Christ, he declared with finality, "I have been crucified with Christ; it is no longer I who live, but Christ lives in me" (Galatians 2:20). The resurrection life is not a modified version of the human life; it is the divine life of Christ expressing itself through a yielded human vessel.

The excellence of this life is seen precisely in its source. It does not proceed from human resolve, emotional intensity, intellectual strength, or religious zeal. Its origin is God. Its motion is spiritual. Its fruit is righteousness. All glory to Him "who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us" (Ephesians 3:20).

Jesus said, "Without Me, you can do nothing" (John 15:5). Thus, the believer's obedience, endurance, and service are not the product of human willpower but the manifestation of divine power at work within.

God Working in Us

Paul exhorts believers to "work out" their salvation, not because they are operating independently, but precisely because God Himself is actively at work within them. "For it is God who works in you both to will and to do for His good pleasure" (Philippians 2:13). The

word translated “works” comes from the Greek energeō, from which the word “energy” is derived. It describes active, effectual, and productive power at work.

This means that God Himself is the source not only of the believer’s actions but even of the believer’s desires and decisions. He works within us “to will and to do.” The very inclination toward obedience is the result of divine operation. The ability to carry it out flows from the same divine energy. This working is not cooperative in the sense of shared control — it is causative. God is the originating power, and the believer is the vessel through whom that power is expressed. Christian obedience, therefore, is not human striving supported by God; it is God acting through a surrendered life.

Obedience as the Fruit of Divine Operation

Our reconciliation to God — from rebellion to obedience — is a fundamental outcome of the crucifixion and resurrection of Christ in our lives. In this light, obedience is no longer the moral achievement of man but the fruit of God’s indwelling life. Paul continues, “Do all things without complaining and disputing, that you may become blameless and harmless, sons of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world” (Philippians 2:14–15). This blamelessness is not the result of rigid self-control but the natural outflow of a life that issues from God.

We shine as lights not because we strive to shine, but because the Light dwells within us and cannot be hidden. The believer does not generate spiritual light; he transmits it. The Christ who said, “I am the light of the world,” now lives within His people to radiate that same light through them in the midst of darkness.

The Excellence of the Power

Paul deepens this revelation when he writes, “It is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us” (2 Corinthians 4:6–7). The same God who once spoke light into the physical universe has now shone into human hearts to reveal His glory in Christ.

This power is not diminished by the weakness of the vessel; rather, the weakness of the vessel becomes the very platform upon which the power of God is most clearly displayed. It is precisely because we are fragile, limited, and inadequate that the glory of God’s life in us becomes unmistakable. The contrast between the vessel and the treasure magnifies the excellence of the power.

God Who Lives, Works, and Manifests in Us

The resurrection life is therefore not about self-improvement but about divine replacement. The source of the will of the believer is God. The source of the believer’s strength is God. The source of the believer’s obedience is God. Christ is the One who lives in us. The Spirit is the One who empowers us. The Father is the One who works all things according to His good pleasure.

This is the rest into which the believer has been called—not a rest of inactivity, but a rest from self-originated striving. It is life energized by God Himself. It is divine activity expressed through human vessels. It is God revealing His holiness, His righteousness, His love, and His power in earthen bodies.

Conclusion — The Excellence of Power at Work in Us

The power by which the believer now lives does not originate in himself. It originates in the risen Christ who dwells within. This is the excellence of the power that operates in every true Christian life. It is not human excellence empowered by God; it is divine excellence displayed through human weakness.

This is the glory of the new covenant: Christ living in us, God working in us, and the Spirit manifesting the life of the Son through us. This is not merely a doctrine to be confessed, but a life to be lived. It is God glorified in man — and man fulfilled in God.

Chapter 6

A Body of Righteousness

"I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whoever lives and believes in Me shall never die" (John 11:25–26).

The Life That Conquers Death

The resurrection life of Christ is not a distant mystery reserved for the last day; it is a present and visible reality manifested in the mortal bodies of those who have died with Him and now live by His life. The believer is not merely a forgiven sinner awaiting future glory. He is the living evidence of Christ's triumph over death, because the life of Jesus is now being made manifest in his body. To all who believe in Him, Jesus declares with divine authority: "I AM the resurrection and the life!"

Paul declares this mystery of the divine outcome of the crucifixion and resurrection of Christ in the lives of believers with striking clarity: "Always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body… always delivered to death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh" (2 Corinthians 4:10–11). This is not metaphorical language nor religious aspiration — it is the divine outcome of identification with Christ. The mortal body becomes the vessel of immortal life, the earthen container of divine glory — not by law, not by works, not by religious exertion, but by the power of the risen Christ dwelling and expressing Himself in us.

The Mystery of Godliness

Scripture reveals, "Great is the mystery of godliness: God was manifested in the flesh" (1 Timothy 3:16). That mystery did not end with Christ's incarnation two thousand years ago. The same God who was manifested in the physical body of Jesus now manifests Himself in the bodies of those who are in Christ. What began in Christ now continues in us.

The Church, as the Body of Christ, is the corporate expression of God in the flesh — not a better version of fallen humanity, but a vessel of divine life and divine expression. We are not merely called to represent Christ by imitation; we are called to manifest Christ by union. The gospel is not only Christ revealed to us — it is also Christ revealed in us.

Christ Is Our Life

Colossians 3:4 declares with finality, "When Christ who is our life appears, then you also will appear with Him in glory." Christ is not merely the source of our life; He is our life itself. We do not live for Him as one life striving to serve another; He lives in us as the very essence of our existence. This is the deepest reality of the divine outcome of the crucifixion and resurrection of Christ in the lives of believers — Christ living in us.

Paul expresses this mystery with simple and unqualified words: "For to me, to live is Christ" (Philippians 1:21) — not "like Christ," not merely "for Christ," but Christ. The believer is not a performer of divine commands, but the bearer of divine life. This is the glory of the mystery

declared in Colossians 1:27: “Christ in you, the hope of glory.” The Christian life is not a religious performance — it is Christ living His life through human vessels.

The Supernatural Normality of the Christian Life

Paul again writes, “We have this treasure in earthen vessels, that the excellence of the power may be of God and not of us” (2 Corinthians 4:7). This describes the supernatural normality of the Christian life: the daily, visible outflow of Christ’s life through ordinary human bodies. The excellence — the surpassing greatness — of this power is not emotional, natural, or intellectual. It is not occasional anointing — it is Christ as a permanent indwelling Person.

We carry the dying of Jesus in us — not merely as suffering, but as a constant indication of the crucifixion of self with Christ — so that the uninterrupted flow of His life may be seen in us in all situations. As self is kept in the place of death, Christ’s life flows without hindrance through the believer.

Clarifying the Meaning of “Flesh” in the New Testament

The New Testament uses the word “flesh” (sarx) in two distinct ways, and understanding this distinction is essential for spiritual clarity. First, “flesh” refers to the fallen sinful nature inherited from Adam — the old man in rebellion against God. In this sense, Scripture declares that those who are “in the flesh” cannot please God (Romans 8:8), and that believers are no longer “in the flesh” but “in the Spirit,” if indeed the Spirit of Christ dwells in them (Romans 8:9).

Second, “flesh” also refers simply to the physical human body — the mortal vessel we still inhabit after being born again. This body is not evil in itself; it is morally neutral. Before regeneration, our physical members were used by sin as instruments of unrighteousness (Romans 6:13, 19). But now, having been made alive in Christ, these same members are to be presented to God as instruments of righteousness. “Do not let sin reign in your mortal body,” Paul writes, “but present yourselves to God as being alive from the dead” (Romans 6:12–13).

The body that once served sin has now become the temple of the Holy Spirit (1 Corinthians 6:19). It is holy, set apart for God’s use. Our eyes, our hands, our speech, and our minds — every faculty and member — are now instruments through which the life of Christ is expressed. The flesh as sinful nature has been put off in Christ; the flesh as physical body has become an instrument for God’s righteousness.

Life in the Body — Governed by the Spirit

Romans 8:11 bridges heaven and earth with this promise: “If the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.” This life is not reserved only for the resurrection on the last day; it is life now, in the mortal body. The same Spirit who raised Christ now quickens, empowers, and governs the believer’s physical existence.

The believer no longer acts from fear, fleshly impulse, or human striving, but from the wisdom and energy of the indwelling Spirit. This is resurrection life expressed in daily

experience—in speech, in love, in purity, in endurance, in service, and in spiritual authority. Heaven is now expressing itself through earthly vessels.

From Self-Exertion to Divine Expression

Under the law, man labors to perform. Under grace, God manifests what He has already accomplished. “For it is God who works in you both to will and to do for His good pleasure” (Philippians 2:13). The Greek word energeō used here speaks of divine energy — active, effectual, unstoppable operation.

This means that every true act of obedience is not something produced by self-discipline alone, but the expression of God’s own will and power within the believer. What is visible in the believer’s life is not the striving of man, but the performance of God. Obedience is not self-manufactured morality; it is the shining of God’s nature through a yielded human life.

Conclusion — The Visible Testimony of the Invisible Christ

The believer’s life is not meant to be a testimony of religious effort, but of divine presence and divine power. In a world filled with darkness, confusion, and death, God has chosen to manifest the life of His Son through our mortal flesh. That life shines—not from a distance, but from within.

We are not merely trying to live like Jesus. We are vessels in whom Jesus lives, by His resurrection life, to the glory of God. “That the life of Jesus also may be manifested in our mortal flesh” (2 Corinthians 4:11). This is the body of righteousness — the visible expression of the invisible Christ.

Chapter 7

Walking in the Spirit, Not in the Flesh

"There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death" (Romans 8:1–2).

The Walk That Proceeds from Life

The resurrection life of Christ within us produces a new walk — a walk that is no longer governed by the flesh but by the Spirit. The believer's conduct is no longer shaped by external commandments or sustained by inward human effort, but by the indwelling Spirit of God who leads, empowers, and manifests Christ in every aspect of life. Christianity is therefore not behavior modification from the outside, but divine life-expression from the inside.

Paul declares this freedom with divine finality: "There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death" (Romans 8:1–2). To walk in the Spirit, then, is not something mystical or unattainable; it is the normal, conscious, Spirit-governed life that flows from the divine nature now dwelling within the believer.

The Walk of the Spirit Is the Walk of Freedom

To walk in the Spirit is to walk in liberty. The believer is no longer under the dominion of sin, nor under the bondage of the law. He is free to live as a new creation — with a new nature, a new desire, and a new power. "Walk in the Spirit, and you shall not fulfill the lust of the flesh… If you are led by the Spirit, you are not under the law" (Galatians 5:16, 18).

This freedom is not license to sin; it is righteousness fulfilled through divine life rather than enforced through external command. The Spirit does not lead us away from holiness; He leads us into the very substance and reality of holiness. The believer does not obey God in order to live pleasingly to God; he obeys God because God lives in him according to His good pleasure.

The Flesh Opposes the Spirit, But Cannot Overcome the Spirit

Paul describes a spiritual tension between the Spirit and the flesh: "For the flesh lusts against the Spirit, and the Spirit is against the flesh; and these are contrary to one another" (Galatians 5:17). Yet this conflict is not a battle between two equal powers. The flesh — the old sinful nature — has already been crucified with Christ. It no longer reigns; it has been done away with in the believer in Christ. The believer is no longer "in the flesh," but "in the Spirit," because the Spirit of Christ dwells in him (Romans 8:9).

This means that every temptation is met by a far greater reality: the indwelling Spirit of God. The believer does not overcome by suppressing the flesh through willpower, but by yielding to the life of the Spirit within.

The Fruit of the Spirit — The Life of Christ Expressed

The visible evidence of walking in the Spirit is not found in extraordinary manifestations, but in inward transformation expressed outwardly as fruit. "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control" (Galatians 5:22–23). This fruit is not the product of striving; it is the natural outflow of divine life.

As Jesus declared, "He who abides in Me, and I in him, bears much fruit" (John 15:5). T in Che believer does not imitate Christ by effort; he manifests Christ by abiding in Him. The Spirit is life, and the fruit is the inevitable expression of the Spirit of life. The character of Christ is not copied — it is reproduced.

Those Who Are Christ's Have Crucified the Flesh

Scripture declares with completed finality, "Those who are Christ's have crucified the flesh with its passions and desires" (Galatians 5:24). This is not a gradual achievement but a finished work — an outcome of our crucifixion with Christ. The flesh has been judged, condemned, and put to death in Christ. The believer's role is not to re-crucify the flesh daily through effort, but to reckon it dead and walk in the Spirit.

The Christian life is therefore not a lifelong struggle to subdue the flesh, but a life lived from the settled reality that the old man has been buried, and the new man now lives by the Spirit of God. Victory is not pursued — it is lived.

Let Us Also Walk in the Spirit

Paul's exhortation is simple and profoundly liberating: "If we live in the Spirit, let us also walk in the Spirit" (Galatians 5:25). We were born of the Spirit — let us now live by the Spirit. We are led by the Spirit — let us now walk step by step with Him.

This walk is not abstract; it is practical, daily, joyful, and Spirit-empowered. It touches thought, speech, relationships, decisions, service, and endurance. It is not a return to religious effort, nor a retreat into passivity, but the continual expression of resurrection life through obedient dependence.

Conclusion — A Life Governed by the Spirit

To walk in the Spirit is to live in the fullness of the new creation. It is to leave behind the exhaustion of self-effort and enter into the rest of divine life. The believer is no longer under condemnation, no longer enslaved to sin, no longer bound to the law. He is alive in the Spirit — free, empowered, and fruitful.

This is the divine outcome of the resurrection: a people walking by the Spirit, manifesting the life of Christ, and glorifying God in their bodies. "The law of the Spirit of life in Christ Jesus has made me free from the law of sin and death" (Romans 8:2).

Chapter 8

It Is Finished — The Completeness and Finality of the Cross of Christ

"So, when Jesus had received the sour wine, He said, 'It is finished!' And bowing His head, He gave up His spirit" (Joh 19:30).

It Is Finished!

As Jesus hung upon the cross, having borne the full weight of suffering, shame, and rejection, He uttered words that still echo through eternity: "It is finished" (John 19:30). This was not a cry of defeat, but a declaration of divine accomplishment. At that moment, before He bowed His head and yielded up His spirit, Jesus announced that the mission entrusted to Him by the Father had reached its perfect completion. Everything He had come to do — to redeem humanity, to bear sin, to reconcile fallen people to God — had been fully accomplished. The work contemplated in the mind of God before the world began for the sanctification and perfection of a people to be His holy and blameless people was accomplished and finished.

The words "It is finished" reach far beyond the physical agony of the cross. They point back into eternity, to the purpose God had conceived before the foundation of the world — to have a people who would be holy and blameless before Him in love (Ephesians 1:4). What had been contemplated in the heart of God long before creation was now brought to completion through the obedient self-offering of the Son on the Cross. The suffering was over, not because it lacked meaning, but because its redemptive purpose had been fully achieved. Nothing remained undone. Nothing needed to be added.

The crucifixion of Christ that religion subsequently commemorated with ritual mourning was a triumphant fulfillment of the salvation of mankind. All that was divinely required to save, sanctify, and perfect us was accomplished once for all through the sacrificial offering of the body of Christ on the Cross. There unveiled was the vital connection between God's intent before the foundation of the world to bring forth a holy and blameless people in Christ and the completeness and finality of the redemptive work of Christ on the Cross — the Lamb slain from the foundation of the world.

The incompleteness of Religion's Response to the Divine Intent

Religion's response to the divine intent was a sacrificial system of repetitive offering of the blood of animals. It was utterly unable to meet the two-fold objective of the divine intent — to sanctify and perfect the people who offered them. Its fundamental weakness was underscored by its main defining factor. It was instituted by God to foreshadow and point forward to the redeeming Christ and His redemptive work, not to be a real substitute for Christ and His work of redemption. Its repetitiveness was evidence of its ineffectiveness in sanctifying and perfecting the worshipers. It was repeated again and again because the blood of bulls and goats could not take away the sins of the people and make them holy and perfect according to the divine intent (Hebrews 10:1-4).

God was never pleased with the sacrificial offerings of animals to atone for the people's sins. As mentioned before, it is true that God had instituted the sacrifice-offering system, but the system was not meant to make people holy and perfect. Rather, it was designed to point to the Lamb of God who by offering Himself as a sacrifice on the Cross would bear and take away the sin of the world.

The Completeness and Finality of the Crucifixion of Christ

Christ came into the world saying, "Sacrifice and offering You did not desire, but a body You have prepared for Me… Behold, I have come to do Your will, O God" (Hebrews 10:5–7). It was this willing obedience of the Son — offering Himself entirely to the Father — that pleased God and fulfilled His eternal purpose. Therefore, what pleased God and fulfilled the will of God was Christ offering Himself willingly on the altar of the Cross for the effective sanctification and perfection of the people God chose before the foundation of the world to be His holy and blameless people.

Unlike the repetitive religious offerings of animal sacrifices, the sacrifice of Christ on the Cross was complete and final. "By that will we have been sanctified through the offering of the body of Jesus Christ once for all" (Heb 10:10). The Scripture further affirms, "For by one offering He has perfected forever those who are being sanctified" (Heb 10:14). It fulfilled the will of God and accomplished the divine intent to bring forth a holy and perfect people. Nothing could be clearer or more decisive. Here we see both the completeness of the crucifixion of Christ and its perpetual effect. God's people are not left striving for perfection through repeated efforts; they are sanctified and perfected by Christ's finished work.

Christ's single offering accomplished what countless sacrifices could never achieve. It marked the end of the old powerless religious sacrificial system and inaugurated the only complete and final sacrifice to sanctify and perfect God's people (Hebrews 10:8-9). The completeness and finality of the sacrifice of Christ on the Cross means that there is no other sacrifice to be offered, no further cross to bear, and no additional suffering to bear to become holy and perfect before God. All that was required has already been done.

Therefore, when Jesus said, "It is finished," He was declaring that the work was not partly complete, nor effective under certain conditions, but fully and eternally accomplished. The believer's holiness and perfection before God rest not in human effort or practice of religious rituals, but in the finished work of Christ. From the cross flows not condemnation or uncertainty, but rest, assurance, and a life lived in grateful response to a salvation already secured.

Not Our Performance, but God's Masterpiece

It is vital for us to recognize that the finished redemptive work of Christ was never a contingency plan devised after humanity's fall. Rather, it was God's eternal design, conceived in His heart before time began and faithfully carried out within time through the crucifixion and resurrection of His Son. Redemption was not God reacting to human failure but God revealing His eternal purpose to bring forth a holy and blameless people in Him "to the praise of the glory of His grace, by which He made us accepted in Christ" (Ephesians

1:6). The full salvation we now possess in Christ is therefore entirely the work of God's grace and not the product of human effort. As Scripture affirms, "By grace you have been saved through faith… not of works, lest anyone should boast" (Ephesians 2:8). From beginning to end, salvation is God's doing.

When we contemplate this glorious truth more deeply, we begin to see the gospel of the Kingdom in a profoundly liberating light. The believer is not a work-in-progress striving toward acceptance through effort and discipline, but a finished masterpiece of divine workmanship.

The apostle Paul speaks with unwavering certainty when he declares, "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them" (Ephesians 2:10). The word translated "workmanship" conveys the idea of a crafted work of art — a masterpiece formed with intention, precision, and skill. This means that the believer's identity is not shaped by religious striving but by God's creative act in Christ. We are what God has made us to be, not what we are struggling to become.

This truth brings rest to the soul. God has not saved us and then left us to labor anxiously toward becoming acceptable to Him. He has made us who we are in Christ according to His eternal purpose. When this reality is believed and embraced, it leads us to marvel at the excellence of His workmanship displayed in our lives. Our holiness and perfection are not personal achievements but the divine outcome of Christ's crucifixion and resurrection. They exist to the praise of the glory of God's grace, leaving no room for self-boasting. Indeed, the completeness of our salvation stands as an eternal display of "the exceeding riches of His grace in His kindness toward us in Christ Jesus" for all ages to come (Ephesians 2:7).

New Creation in Christ

We have pointed out already that a direct outcome of the crucifixion and resurrection of Christ in our lives is our emergence as new creatures in Christ. Our old nature ended with our crucifixion with Christ and a completely new nature emerged with our resurrection with Christ, The new creation in Christ is therefore not humanity attempting self-improvement; it is God bringing forth an entirely new creature through the finished work of the Cross. Paul explains this transformation with great clarity when he writes, "Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:4). The Christian life flows not from effort but from participation in this newness of life.

It is also essential to understand that the new creation is not a reformed version of the old Adamic nature. God did not repair or refine the old man; He brought it to an end. In its place, He created an entirely new man in Christ. The gospel of salvation consistently speaks in the language of creation rather than improvement: "If anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new" (2 Corinthians 5:17). Salvation is not the elevation of fallen humanity but the birth of a new humanity in Christ.

Made the Righteousness of God in Christ

Paul further affirms that this new man is "created according to God, in true righteousness and holiness" (Ephesians 4:24). Righteousness and holiness are therefore not qualities the believer gradually earns through discipline or moral effort; they are intrinsic to the new creation itself. Religion seeks to polish the old man, but God abolishes the old man and creates a new one in Christ. The believer is not an improved sinner but a son of God, created according to God's own nature.

A clear understanding of the completeness and finality of Christ's redemptive work on the Cross removes all doubt regarding our having been made the righteousness of God in Christ. Our confidence does not rest on self-righteousness according to the law, human evaluation, or outward appearance, but on what God has accomplished in us through Christ. Scripture states this truth with unmistakable clarity: "He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him" (2 Corinthians 5:21). This is not a doctrine shaped by human reasoning or theological debate; it is a divine reality to be received by faith in a God who does exactly what He declares.

What a staggering truth this is — that God took Christ, who knew no sin, and made Him to be sin for us, so that He might make us, who knew no righteousness, to be His righteousness in Christ. This truth testifies to the immeasurable depth of Christ's redemptive work. Its purpose becomes unmistakably clear: to transform us into the holy and blameless people God chose in Christ before the foundation of the world. Our only reasonable response to such grace is to accept by simple faith that God has fulfilled His eternal intent. Our old nature of sin was taken away through our crucifixion with Christ, and we have been raised with Him into the very nature of God's righteousness.

Good Works Prepared Beforehand

While the truth that we have been made the righteousness of God in Christ is profoundly glorious, it is not abstract or theoretical. Its reality is demonstrated through the good works that flow from our lives. These works are not the cause of our new life but the evidence of it. Ephesians 2:10 reveals that the good works we walk in were prepared beforehand by God Himself, and He created us His masterpiece in Christ Jesus to walk in them. Therefore, they are not the product of human invention or religious ambition, but the outworking of God's eternal purpose now being expressed through us.

This means that Christian service is not the believer striving to impress God through activity, but God revealing His workmanship through the believer's obedience. As Paul declares elsewhere, "It is God who works in you both to will and to do for His good pleasure" (Philippians 2:13). What appears outwardly as human obedience or good work is, in truth, the invisible operation of divine grace within. The grace of God is not passive or theoretical; it is the living power of God actively expressing itself through those who rest in Christ's finished work and walk in the power of His life within.

Conclusion: Accepted in the Beloved

The declaration “It is finished” resounds as the triumphant fulfillment of God’s eternal purpose, conceived before the foundation of the world and accomplished in time through the cross of Christ. According to Ephesians 1:4–6, God chose us in Christ before creation itself, not merely to be forgiven, but to be holy, blameless, and brought into sonship before Him in love. This purpose did not await human response or performance for its completion; it was secured entirely through the finished redemptive work of Christ, according to the good pleasure of God’s will.

The cross, therefore, stands as the decisive act by which God brought His eternal intention to completion. In Christ’s death and resurrection, God did not partially accept us or place us on probation; He fully and finally made us “accepted in the Beloved.” This acceptance is not fragile, conditional, or progressive—it is a completed reality grounded in Christ Himself. Because Christ is accepted before the Father, all who are in Him share in that same unchanging acceptance. Nothing remains to be added, corrected, or supplemented by human effort.

The aim of this finished work is not the exaltation of human obedience or religious achievement, but “the praise of the glory of His grace.” Our holiness, sonship, and acceptance before God are not trophies of spiritual effort but living testimonies to the magnificence of divine grace. The Cross forever silences self-boasting and establishes grace as the sole ground of our standing before God. What Christ finished on the Cross continues to proclaim, for all ages, that salvation in its entirety — from election to acceptance, from redemption to perfection — is God’s work alone.

Thus, the finality of the Cross assures the believer of unshakable rest. To be in Christ is to stand in a completed work, eternally accepted, eternally loved, and eternally purposed to show forth the glory of God’s grace. “It is finished” is not merely a statement of history; it is the abiding reality of the believer’s life in Christ, lived unto the praise of the glory of His grace.

Chapter 9

Living by the Present Power of His Resurrection

"If the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you" (Romans 8:11).

The Indwelling Power of a Risen Christ

The resurrection of Jesus Christ is not merely a historical event to be remembered; it is a present spiritual reality to be lived. The same power that raised Jesus from the dead now dwells and operates in those who believe — not as a distant force, but as the very life of the risen Christ Himself. Scripture declares with living certainty, "If the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you" (Romans 8:11). To live by the presence of His resurrection is therefore to live from the indwelling Christ — made alive, sustained, and governed by His endless life.

Resurrection power is not external assistance added to human weakness; it is divine life replacing human sufficiency. The believer does not merely receive help from Christ — he lives by Christ. The risen Lord does not stand beside us as a supporter only; He lives within us as our very source of life.

Resurrection Life Is Not Only Future — It Is Now

Many believers think of resurrection almost exclusively in terms of the last day, when the dead shall be raised. While that future hope is glorious and certain, the Gospel reveals that resurrection life is already present in Christ. When Jesus spoke to Martha at the tomb of Lazarus, He did not merely point her to a future event. He declared an eternal reality: "I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whoever lives and believes in Me shall never die" (John 11:25–26).

Through Adam, sin and death passed upon all humanity; through Christ, righteousness and life now come to all who believe (Romans 5:21). The believer does not merely wait for resurrection—he now lives in resurrection. "He who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life" (John 5:24). Eternal life is not postponed; it is possessed. We live by resurrection life now because Christ lives in us now. "I have been crucified with Christ; it is no longer I who live, but Christ lives in me" (Galatians 2:20).

A Living Witness to the Truthfulness of God

The present possession of resurrection life in the believer is a living testimony to the faithfulness and truthfulness of God. God did not merely promise eternal life in Christ — He has given it. "And this is the testimony: that God has given us eternal life, and this life is in His Son. He who has the Son has life; he who does not have the Son of God does not have life" (1 John 5:11–12).

The verb “has given” speaks of a completed divine bestowal. Eternal life is not something God might yet grant in the future; it is something He has already granted in His Son. God cannot lie. All the promises of God in Christ are “Yes” and “Amen” (2 Corinthians 1:20). To deny that eternal life is presently given in Christ is not theological caution — it is unbelief. The believer’s present participation in resurrection life stands as God’s own witness that His Word is true.

The Spirit of Resurrection Is the Spirit of Sonship

The Spirit who raised Jesus from the dead is not only the Spirit of life — He is also the Spirit of sonship. “You did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, ‘Abba, Father.’ The Spirit Himself bears witness with our spirit that we are children of God” (Romans 8:15–16). Resurrection life is therefore inseparable from sonship. We do not live as servants striving to please; we live as sons of God sharing the life of the Father through the Son.

To live by resurrection is to live in the liberty, confidence, and authority of sonship. Fear belongs to the old creation. Bondage belongs to Adam. Resurrection life brings boldness, intimacy, and assurance. The believer lives not as one distant from God, but as one in whom God now dwells.

The Resurrection Life as an Empowering Presence

Paul prayed that believers might know “what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power which He worked in Christ when He raised Him from the dead” (Ephesians 1:19–20). The very power that raised Christ now works within the believer. This is not symbolic power. It is real, active, indwelling divine empowerment.

Resurrection power does not eliminate human weakness; it enters into it and transforms it into a channel of divine strength. “My grace is sufficient for you, for My strength is made perfect in weakness” (2 Corinthians 12:9). The believer’s life is no longer sustained by self-sufficiency, but by Christ-sufficiency. We endure because His life is eternal. We overcome because His victory is complete.

Life Governed by Resurrection Power

To live by the present power of the resurrection is to walk in a completely different order of life. “Just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life” (Romans 6:4). The believer does not merely behave differently; he walks differently because he lives differently. His origin is resurrection. His environment is the grace of God. His energy is divine life.

This life is not governed by fear, flesh, or circumstance, but by the Spirit of the living God. The believer still lives in a mortal world, but he no longer lives from a mortal source. He walks on the earth while drawing life from heaven. Resurrection life shapes his patience, his endurance, his love, his purity, and his courage. Paul asserts: “If the Spirit of Him who raised

Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you" (Romans 8:11).

Conclusion — A People Alive by the Spirit of Life

To live by the presence of His resurrection is to live beyond limitation, beyond fear, and beyond the dominion of death. It is to carry within our mortal bodies the Spirit of Him who raised Christ from the dead — to possess the incorruptible life of Christ. We are alive because He lives. We are strong because He is our strength. We endure because His life is eternal.

This is the living testimony of the believer — not merely that Christ once rose from the dead, but that He now lives in us. And through a people who walk in the present power of His resurrection, the world is called to behold the life of the risen Christ made visible every day.

Chapter 10

The Glorious Hope — Full Conformity to Christ

"For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren" (Romans 8:29).

God's Eternal Goal Fulfilled in Us

The Gospel revealed in Christ does not end with forgiveness, nor does it stop at new birth. It moves steadily and irresistibly toward a glorious conclusion: full conformity to the Son of God. God's eternal intention has always been not merely to redeem sinners, but to produce sons who would bear the exact image of His Son. As Scripture declares with divine certainty, "For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren" (Romans 8:29).

This conformity is not simply a distant promise reserved for the end of time; it is already at work within us by the Spirit of God. What God began in regeneration, He brings to perfect completion through transformation in Christ. The same Christ who now lives in us by His Spirit shall be fully revealed in us in glorified form. This is not the triumph of human faithfulness, but the completion of divine purpose.

Hope Anchored in Resurrection

Our hope does not rest on human progress, moral achievement, or religious endurance. It rests entirely on the resurrection of Jesus Christ. Because He lives, we live — and because He lives forever, we have eternal life. John expresses this hope with holy simplicity: "Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is" (1 John 3:2). When we see Him as He is, there will be clear evidence that we are like Him. "Because as He is, so are we in this world" (1 John 4:17).

This hope is not uncertainty — it is joyful assurance grounded in divine promise. The Spirit who dwells within us is Himself the Spirit of Christ and is the guarantee, the down payment of the glory that is yet to be revealed (Ephesians 1:13–14). What is now possessed inwardly by faith shall one day be manifested outwardly in full splendor. The sons of God, who are now hidden in humility shall then be revealed in glory.

The Spirit's Present Work of Conformity Being Unveiled

Even now, this work of conformity is actively unfolding in the unveiled face of the believer. Paul declares, "But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory" (2 Corinthians 3:18).

This transformation is not achieved by imitation, struggle, or discipline, but is made evident by spiritual beholding. Our unveiled face, seen as in a mirror, reflects the glory of the Lord. As Christ is revealed to us in His glory, we see in us our transformation into the same glorious image.

The Final Revelation of Glory

Paul lifts our eyes beyond present suffering to eternal glory when he writes, “For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creation eagerly waits for the revealing of the sons of God” (Romans 8:18–19). This glory of the Son who lives in us will be revealed in us.

We shall not only see Christ glorified; we shall be glorified with Him. “If indeed we suffer with Him, that we may also be glorified together” (Romans 8:17). This is not the triumph of the Church as an institution; it is the triumph of Christ in His people. The glory that once dwelt in Him and in us in whom He dwells will be revealed. Creation itself waits for this manifestation, for when the sons are revealed, creation shall be released into the liberty of that same glory.

Sovereign Grace from Start to Finish

From predestination to glorification, salvation is entirely the work of sovereign grace. God ordained it, God initiated it, God completed it, and God will reveal it. “By grace you have been saved… and that not of yourselves; it is the gift of God” (Ephesians 2:8). “If by grace, then it is no longer of works” (Romans 11:6). The believer’s glorification, like his justification and regeneration, does not rest on human performance but on divine faithfulness.

He who sits upon the throne alone is worthy, for all things are of Him and through Him and to Him. Heaven itself testifies, “You are worthy, O Lord, to receive glory and honor and power; for You created all things, and by Your will they exist and were created” (Revelation 4:11). And again, “Worthy is the Lamb who was slain” (Revelation 5:12). Our salvation story — from eternal choosing to final glorification — is written entirely for the glory of God — to showcase throughout the ages the glory of “the exceeding riches of His grace in His kindness toward us in Christ Jesus” (Ephesians 2:7).

Conclusion — To the Praise of His Glory

All things are of Him, through Him, and to Him (Romans 11:36). We are who we are from Christ, through Christ, and to glorify Christ. This is not speculation. This is destiny. This is promise. This is glory.

“Blessing and honor and glory and power be to Him who sits on the throne, and to the Lamb, forever and ever” (Revelation 5:13).

Chapter 11

The Eternal Purpose of God Fulfilled in Christ

"Just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, by which He made us accepted in the Beloved" (Ephesians 1:4–6).

Unfolding and Manifestation of God's Eternal Purpose

The Gospel revealed in the crucifixion and resurrection of Jesus Christ is not a divine reaction to the fall of man, but the unfolding and manifestation of God's eternal purpose. Before the foundations of the world were laid, before sin entered creation, and before death touched humanity, God had already purposed in Himself to create a people in Christ — holy, blameless, conformed to His image, and filled with His life. Redemption was not conceived after the fall; it was prepared before the fall. What unfolded in time through the Cross and the resurrection was the visible execution of an eternal counsel already established in Christ.

This Gospel therefore declares not only the mercy of God, but the sovereignty of God. It reveals a salvation that begins in eternity, unfolds in history, and is consummated in glory. From divine choosing to divine calling, from justification to sanctification, and from regeneration to glorification, every aspect of salvation is of the Lord. Grace is not an accessory to this work — it is its foundation, its power, and its final praise.

Chosen and Predestined

"Just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, by which He made us accepted in the Beloved (Ephesians 1:4–6). These words lift salvation out of the realm of human effort and anchor it forever in the sovereign will and grace of God — "according to the good pleasure of His will, to the praise of the glory of His grace."

Our existence in Christ is not accidental. Our redemption is not incidental. Our future is not uncertain. According to God's eternal purpose, we were chosen in Christ, united with Christ, crucified with Christ, buried with Christ, raised with Christ, and glorified with Christ.

God's Final Judgment on the Old Creation in Adam

The Cross stands as God's final judgment on the old creation in Adam. There, sin was condemned, the old man was terminated, and the entire Adamic order was brought to its appointed end. The resurrection stands as God's triumphant proclamation of the new creation in Christ. There, divine life burst forth — incorruptible, victorious, and eternal — establishing an entirely new order of existence governed not by sin and death, but by righteousness and life in the Spirit. Through union with Christ, the believer has passed from death to life. He no longer lives under condemnation, no longer strives under law, no longer seeks identity in the flesh. He now lives by the indwelling Christ, walks by the Spirit,

manifests the life of the Son, exhibits God's workmanship, and bears the fruit of the new creation. What God began in divine sovereignty, He now outworks in divine power, and what He now manifests by grace, He will one day display in glory.

Salvation, therefore, is not the improvement of the old man, but the birth of the new man. It is not behaviour modification, but divine transformation. It is not man trying to reach God, but God coming to live in man. It is not only Christ dying for us, but Christ living in us. And it is not merely forgiveness of sin, but full participation in the life, righteousness, sonship, and glory of the Son of God.

This is why Scripture declares that we are what we are by God's doing — not by works, lest any man should boast. "By grace you have been saved through faith, and that not of yourselves; it is the gift of God… For we are His workmanship, created in Christ Jesus" (Ephesians 2:8–10). God's workmanship is perfect because God is perfect. His grace is sovereign because His will is sovereign. His purpose cannot fail because He cannot fail.

The heavenly vision recorded in Revelation reveals the final response of creation to the fulfillment of God's eternal will. All heaven declares, "You are worthy, O Lord, to receive glory and honour and power; for You created all things, and by Your will they exist and were created" (Revelation 4:11). And again, the redeemed proclaim, "You were slain, and have redeemed us to God by Your blood out of every tribe and tongue and people and nation and have made us kings and priests to our God; and we shall reign on the earth" (Revelation 5:9–10).

Final Testimony

Here is the final testimony of all things: salvation is of the Lord. Christ was crucified according to God's purpose. He was raised by God's power. We were chosen by God's will. We were redeemed by God's grace. We were raised by God's life. And we shall be glorified by God's faithfulness. From beginning to end, from purpose to fulfillment, from promise to glory — all things are of God.

The basis of the new creation is not human qualification but sovereign grace. "Even so then, at this present time there is a remnant according to the election of grace. And if by grace, then it is no longer of works" (Romans 11:5–6). The believer did not initiate this work, contribute to it, or earn it. He stands in it entirely by grace that God made accessible to him through he finished work of Christ on the Cross.

God by grace "made us accepted in the Beloved" (Ephesians 1:6). Our acceptance does not come from performance but from union with Christ. Our place in God's purpose rests not on worthiness discovered in us, but on worthiness found in His Son. This silences all boasting and redirects all glory to God alone. As heaven proclaims, "You are worthy, O Lord, to receive glory and honor and power; for You created all things, and by Your will they exist and were created" (Revelation 4:11).

To the Praise of the Glory of His Grace

Ephesians 1:5–6 reveals the ultimate aim of God's creative work in Christ: "Having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure

of His will, to the praise of the glory of His grace, by which He made us accepted in the Beloved." Everything in the believer's new life — from regeneration to obedience to glorification in Christ — serves one supreme purpose: the praise of the glory of God's grace.

We are not merely forgiven offenders; we are trophies of grace; vessels of mercy prepared beforehand for glory (Romans 9:23). Our existence in Christ is a living proclamation to heaven and earth of what grace can accomplish. The believer is God's poem, His divine masterpiece, created in Christ to manifest the riches of His grace through all ages.

Conclusion — A People God Has Made for Himself

We are not self-made. We are God-made. We are the workmanship of sovereign grace, created in Christ Jesus for a life that glorifies the One who created us. He chose us in Christ before the foundation of the world (Ephesians 1:4), not as a reaction to sin, but as the expression of His eternal purpose.

In us, the world is shown what God has done — not what man can do. In us, unseen realms behold the wisdom of God. In us, the glory of His grace is displayed and proclaimed forever.

This is the divine workmanship — complete, glorious, and entirely His doing by grace, not of any work we have done because Christ on the Cross finished all what was required for our salvation and reconciliation to God.

Chapter 12

Conclusion — Sons Born Through the Travail of Christ

"He shall see the travail of His soul and be satisfied" (Isaiah 53:11).

Travail Precedes Birth

In the divine order of God, life is never brought forth without travail. From the natural realm of childbirth to the spiritual realm of redemption, Scripture consistently reveals a divine principle: birth follows suffering, and glory follows travail. This principle finds its highest, most profound expression in the crucifixion and resurrection of Jesus Christ. The Cross was not merely the place where sins were forgiven; it was the place where a new living creature was brought forth. Through His suffering, Christ travailed unto life, and through His resurrection, sons were born to God.

The prophet Isaiah, gazing by the Spirit into this redemptive mystery, declared of the suffering Servant, "He shall see the labor of His soul, and be satisfied" (Isaiah 53:11). The anguish of Christ was not meaningless pain nor tragic loss. It was labor — deep, purposeful, redemptive travail — out of which God would bring forth what had never existed before: a people sharing the life, nature, and glory of the Son. Christ did not suffer merely to cancel guilt; He suffered to bring forth sons.

Jesus Himself spoke plainly of this principle when He said, "Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain" (John 12:24). In these words, He unveiled the divine necessity of His death. Had He not died, He would have remained alone — the only begotten Son, unique and solitary. But through death, He would multiply Himself. "By His knowledge My righteous Servant shall justify many, For He shall bear their iniquities" (Isa 53:11). The Cross, therefore, was not the end of Christ's fruitfulness; it was the beginning of its abundance. Out of His death would emerge many grains — many sons — sharing His life.

The Cross Was Regenerative

This reveals something essential about the nature of redemption. The crucifixion was not merely sacrificial; it was generative. Christ did not only die for us; He died to bring us into life. His death on the Cross led to His burial in the tomb that was the womb from which resurrection life would emerge. Just as natural birth requires the travail of the mother, so the new creation required the travail of the Son of God. Without death, there could be no multiplication of life.

The Gospels show us that this travail reached its deepest intensity in Gethsemane and at the Cross. In the garden, Jesus entered an agony so profound that His sweat became like drops of blood falling to the ground (Luke 22:44). This was not fear of physical pain alone; it was the inward travail of One who was about to bear sin, death, and the judgment of the old creation in order to bring forth the new. Like a woman approaching the hour of delivery, He entered a suffering from which there would be no retreat — only birth.

At the Cross, that travail reached its climax. When Jesus cried, “It is finished” (John 19:30), He was not merely announcing the end of suffering; He was declaring the completion of the labor. The work necessary to bring forth a new man had been fully accomplished. Death followed — not as defeat, but as the final passage through which resurrection life would emerge. The grain had fallen into the ground and died. His travail was complete.

Divine Delivery

The resurrection, then, stands as the moment of divine delivery. Scripture declares Christ to be “the firstborn from the dead” (Colossians 1:18). This is unmistakably birth language. Resurrection was not simply Christ returning to life; it was the emergence of a new order of life. God did not merely restore the old; He brought forth the new. Christ rose not as an isolated victor, but as the Head of a new creation, the Firstborn among many brethren (Romans 8:29).

The epistle to the Hebrews unveils this truth with striking clarity: “But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor… For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings” (Hebrews 2:9–10). The sufferings of Christ were not accidental; they were fitting. They were the necessary means by which God would accomplish His eternal purpose — to bring many sons to glory.

The phrase “perfect through sufferings” does not suggest moral improvement, as though Christ lacked something. The Greek term teleioō speaks of completion, fulfillment, and bringing to the intended goal. Through suffering, Christ completed the pathway by which sons could be brought forth. His sufferings were the appointed route to glory — not only His glory, but ours in Him.

Birth of Sons

These sons are not merely forgiven sinners; they are born of God. Scripture does not describe sonship as a reward for spiritual effort, but as the outcome of divine birth. “As many as received Him, to them He gave the right to become children of God… who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (John 1:12–13). Sonship is not achieved; it is born. And that birth came through the travail of Christ.

This birth is also corporate. Christ did not travail to produce isolated individuals disconnected from one another, but a family. “Both He who sanctifies and those who are being sanctified are all of one” (Hebrews 2:11). The sons of God share one Father, one life, and one Firstborn Brother. The Church is not merely an assembly of believers; it is the corporate expression of the risen Son — a people born from His death and raised in His life.

Song of Victory

Heaven itself bears witness to this reality. In Revelation, John hears a new song sung before the throne: “You are worthy… for You were slain, and have redeemed us to God by Your blood out of every tribe and tongue and people and nation, and have made us kings and

priests to our God; and we shall reign on the earth" (Revelation 5:9–10). Heaven interprets the Cross not as tragedy, but as victory. The Lamb's death is celebrated because it brought forth a kingdom of sons — kings and priests — who share in His reign.

This song reveals the full scope of Christ's travail. His suffering did not merely redeem sinners; it reproduced sons. Those born through His travail are brought not only into forgiveness, but into authority, communion, and participation in God's purpose. The sons are not left in infancy; they are brought to glory. They do not remain in the labor room; they live in the joy of birth accomplished.

Jesus Himself affirmed this joy when He said, "A woman, when she is in labor, has sorrow… but as soon as she has given birth to the child, she no longer remembers the anguish, for joy that a human being has been born into the world" (John 16:21). So it is with Christ. The suffering was real, but it was not the final experience. Joy followed. Life emerged. Sons were born.

Manifestation of Sons

Therefore, the divine outcome of the crucifixion and resurrection of Christ is not merely redemption from sin, but the manifestation of sons. The travail is finished. The birth has taken place. The life that now flows in believers is the life that emerged victorious from death. Christ travailed once; the sons now live.

This is the consummation of God's eternal purpose. Before the foundation of the world, God purposed to have sons conformed to the image of His Son. Through the Cross, that purpose was executed. Through the resurrection, it was realized. And through the Spirit, it is now manifested in the lives of those who are born of God.

Thus, the book closes not in struggle, but in assurance, not in exhortation, but in praise. The Lamb has travailed. The sons have been brought forth. And all that remains is the joyful manifestation of what God has already accomplished — to the praise of the glory of His grace.

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About the Author & the Publisher

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He freely distributes all his writings for the nourishment and edification of God's elect, trusting that the Spirit will carry the message to those appointed to receive it.

About the Publisher

Kingdom Gospel World Mission is a Christ-centered, non-denominational ministry dedicated to proclaiming the gospel of the Kingdom and making freely available Spirit-led writings that edify, enlighten, and equip the sons of God worldwide.

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